

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 634.

[Registered as a
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SATURDAY, MARCH 4, 1893.

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NOTES BY THE WAY.

Mr. Herbert Burrows still complains in "Lucifer" of "the paucity of real spiritual knowledge" to be found in Spiritualism, and says:—

Man, developed and evolutionised as he might be if he chose, is the force, and can come face to face with the knowledge, not by degrading himself to the level of a mediumistic conduit-pipe, but by the conscious use of those God-like moral and spiritual powers which alone can make him the true master of himself.

Spiritualism teaches that man may put himself in communication with higher intelligences than his own by those very God-like and spiritual powers of which Mr. Burrows speaks. Does not he know that the "mediumistic conduit-pipe" is in no sense necessary to advanced Spiritualists? The Spiritualist holds that by so putting himself in communication with higher intelligences he may get knowledge otherwise unattainable. "Intuition" is the result of this kind of progress, and to obtain that is the desire of all earnest Spiritualists. Still the "mediumistic conduit-pipe" is necessary at present, at any rate, for the instruction of those who are still "babes" and cannot digest the strong meat of an advanced philosophy. But if Spiritualists strive, and they do strive, after this higher development, because they are Spiritualists, it is vain for Mr. Burrows to assert that there is no real spiritual knowledge to be got in Spiritualism. The Spiritualism of to-day is not the Spiritualism of twenty years ago, whereas Theosophy is a stereotyped system.

The following is much more to the point, though we had thought that new hypnotism was but old Mesmerism writ large. Moreover, there seems a little contradiction in the statement below that it is "life and not powers which make the true man and true woman," when read in connection with the paragraph already quoted. But let that pass:—

We are nearing the end of a minor cycle, and to me it seems almost certain that the next few years will see the devil unchained, to speak metaphorically, in the shape of an enormous development of what is ordinarily known as psychism, not for the first nor twentieth time in human history. The border land between the old and the new is always to some extent a No-man's land, and the tramps of the coming spiritual order will be almost certain to do their best to turn the fair garden into a howling wilderness. In America there is most danger of this, but here and in France the danger is also great. In Hypnotism, Mesmerism, Spiritualism, we shall get what in Theosophical language is known generally as Black Magic, and even in the T.S. we may get a recrudescence of "phenomena-hunting" which will be fatal to all real spiritual progress. And so to our younger members especially I would say that it is life and not powers which make the true man and true woman, and that the only way to reach the spiritual is to conquer the material. Remember "H.P.B.'s" words, "Master your mysticism—do not let

your mysticism master you." Cool heads, clear brains, and strong self-control will be more than ever necessary in the stormy days which to all appearance are near at hand.

There is undoubtedly danger ahead. There is ample evidence that this century will hardly pass away without some such development of "Psychism" as Mr. Burrows fears. But, perhaps, one of the greatest dangers will arise from the assumption of superior and "positive" knowledge. Men will have to think for themselves, and in the great awakening, systems will have to go if those systems are found wanting. There are stormy days at hand, but there is no fear connected with the storms.

Professor Elliott Coues writes from Chicago anent the Psychical Congress of the World's Congress Auxiliary. We have every hope that this Congress, from the catholicity of its aims, will be of great value. All shades of thought are to be represented, and all phases of psychical research to be discussed. Surely no place could be better chosen than a country where old-world prejudices can have but small importance. The Congress will meet during the week beginning August 21st. Among the names on the advisory Council of the Congress are to be found the following:—Professor A. N. Aksakof (St. Petersburg), Sir Edwin Arnold, Professor W. F. Barrett, Mrs. Emma Hardinge Britten, Lady Caithness, the Bishop of Carlisle, Emilio Castelar, Mr. Crookes, Camille Flammarion, Mr. Francis Galton, Ernest Haeckel, Dr. Hubbe-Schlieden, Mr. Walter Leaf, Mr. Edward Maitland, Mr. C. C. Massey, Carl du Prel, Lord Rayleigh, Mr. Stewart Ross (Saladin), Professor Henry Sidgwick, M. H. Taine, and Alfred Russel Wallace. Such a list is itself sufficient evidence that the deliberations will be conceived in no narrowness of spirit. All communications should be addressed to Professor Elliott Coues, 1796, N Street, Washington, D.C.

A correspondent asks for information as to the meaning of colours when presented in dreams. This should perhaps be properly referred to the column of "Questions and Answers," but we prefer to mention it here, as answers to such a question would probably have something of the nature of a dream-book. It is very doubtful whether any hard and fast lines can be laid down for the interpretation of dreams. There are dreams which require little or no interpretation, being the outcome of indigestion or bodily trouble; there are dreams which arise out of man's deeper consciousness; and again there are dreams which come from the consciousness outside him. Supposing a man to know certainly to which of these categories his dream belonged, he would then have to interpret his dream in harmony with that category. "Blue," for example, would mean a very different thing when considered in relation to the first category from what it would mean when considered in relation to the last. In the first some organ would have gone wrong, and might have affected the optic nerve; in the other, "wisdom" might be signified. "Might be," we say, for it would depend on the dreamer very largely as to what the

meaning, if any, was. And so throughout the whole spectrum. The interpretation of dreams cannot be undertaken without a full knowledge of the idiosyncrasies of the dreamer, and so no exact method can be laid down.

THOMAS LAKE HARRIS.

A DISCUSSION OF SOME OF HIS VIEWS.

Address delivered by the Rev. G. W. Allen to members and friends of the London Spiritualist Alliance, 2, Duke-street, Adelphi, W.C., on Tuesday evening, February 14th, Mr. W. Paice, M.A., Member of Council, in the chair :—

(Continued from p. 94.)

In the evolution of respiration, along with the increase of the sympathetic faculty, go several other changes in perception and in organism. If we remember that the adjustment is towards greater harmony of relation in that which has hitherto been in less, we shall readily understand that the attainment of this greater harmony, in giving us actually a truer relation, must thereby modify our old ideas about relationship in every particular thing with which we are brought into truer relationship. For where consciousness as to fact has altered, our notion about the fact can scarcely remain the same.

From the mystic's point of view, human relationships are strictly only two; these are fraternal and conjugal;* Fraternal to all the rest of his race, save to one—to that one he stands in a relation which is *sui generis*. And just as at first he does not rightly apprehend the full significance of the fraternal relation, so he is just as grievously and grossly wrong about the conjugal. And just as in the present day there are not wanting signs that he is beginning to become conscious that he has sinned against manhood in the virtual denial of fraternity, so there are not wanting signs that at length he is beginning to suspect that through blindness to spiritual realities he has sinned also against womanhood.

There can be no conceivable objection to discussing this question, so long as this be done in a proper spirit. While agreeing with much of Mr. Harris's teaching on this matter, I cannot follow him in the dogmatic way in which he lays down the law, and condemns all who do not adopt at once his ideas. For myself I feel strongly that this subject should never be broached save in the spirit in which our Lord always approached it; that is, recognising that His teaching was a counsel of perfection, and that many might be sincere, earnest-minded disciples, and yet not be able to attain to it at once. His word was, "He that is able to receive it, let him receive it." He never made it a condition of discipleship. The little man of one single revelation is always distinguished from the illuminated Seer in this, that he will be content with nothing less than the instant and entire adoption of the whole of his teaching, while the more clearly seeing teacher is content to utter what he knows to be the truth and then leaves it to work of itself, knowing that it cannot take root in hearts that are not yet prepared, and cannot but take root in hearts that are.

As every error takes its rise in the desiring of a material, instead of a spiritual good, so here, the error which we shall all one day see to have been an error arises in a non-perception.

The dawning of open respiration, says Mr. Harris, will make people feel that true marriage is something much more than that earthly union with which, up to this point, they have been entirely satisfied. The presence of passionate love, or scortatory love, as he usually calls it, would, he would say, operate to impede the opening of this higher respiration. Here again, I cannot follow him

entirely. I would rather say that the presence of this love and the absence of any idea that anything higher is desirable or possible, only shows that as yet the man has not come to that point of evolution when this more spiritual perception can be profitably opened to, and in, him. When the right time comes this perception will be opened, and we shall all see, not that the old relation *was* wrong, but that it *is* wrong; that is, that from now onwards it is impossible for us. The best illustration I can suggest is from Andersen's story of the "Tinder Box." You may remember that the soldier there went first into the room where were the chests of copper money, and filled his pockets as full as ever they would hold of the pennies and halfpennies. Next he entered the room where was the silver money, on seeing which he emptied out every single piece of copper, and filled his pockets anew with the silver. Lastly, he entered the room of the gold money; and here again he spontaneously and joyfully threw away what before had seemed to him so good and desirable, and supplied its place with what he now knew to be so very much better.

The right way, therefore, to understand all those prophets who seem, in expounding their own higher apprehensions, to be denouncing things which to us at present are good and sufficient, is to remember that they are speaking out of the fulness of their own feelings, and that their assertions have no authoritative value for us until we, too, find, as they found, that higher good which will make us feel as they feel. But the prophet who has found gold, and has his pockets full of it, and goes forth and meets one with his pockets full of silver, and says to him, "Silver! How can you carry about such evil, worthless stuff? Throw it away at once, as I have done," and yet cannot give him the gold to substitute for it, is forgetting that he himself never threw away his silver until he saw and touched the gold.

Therefore, while we must assert that, for ourselves, we cannot but regard it as a dead loss to allow one single piece of silver to occupy space that might otherwise be occupied by a piece of gold, we say also that it is not to be expected that anyone shall throw away the silver until the gold is actually possessed.

Therefore, all that I am concerned to urge here is that we should all keep ourselves more constantly on the lookout for higher good, more divine blessing, than we have as yet realised. We are far too meanly contented, satisfied with the light we already possess and the powers with which we are already endowed. And we seldom think that our Father has much better gifts than these for us. I do not think it is true to say that the way to gain these higher gifts is to throw away that which for the present does seem to us to be good; but I do think that it is strange that, while professing to be spiritual, we should not be more anxious and expectant of the coming of these higher gifts than we are, and should be so entirely contented with material relationships and connections that we get almost angry when anyone tells us that these are not the best gifts, and strives to point out to us a more excellent way.

For myself, although I cannot yet speak as one who fully knows, yet I am penetrated by the conviction that much of what Harris and Oliphant, and many true mystics who lived before them, and some dear friends of my own now living, say about the nature of spiritual marriage is entirely true. No man can know anything worth knowing apart from the inspiration of one woman. But, just as we cannot serve God and Mammon, so I believe that so long as we make woman our inspiration to physical desire we shall fail to gain from her that so much sweeter spiritual benefit, the ingendering in our minds of knowledges of spiritual realities and celestial perceptions and loves.

* I spell this word as both Swedenborg and Harris spell it: conjugal instead of conjugal.—G. W. A.

At the same time, I will be no party to binding burdens that I myself do not carry, upon the shoulders of any who do not feel about this matter as I feel; nor will I even describe the teaching of T. L. Harris on this point without dissociating myself from him in the dogmatic way in which he asserts this faith to be the only right one for all men.

Indeed, the great difference which I find between Mr. Harris's system and that which commends itself to me lies not so much in the definition of spiritual ideals as in our differing apprehensions of the great order in which man lives and moves and has his being. To Mr. Harris man is the centre of a stupendous spiritual conflict between powers of good and powers of evil, in which the turning point and determinant is man's will. He has seen in spiritual vision, and describes most graphically, the method and conduct of this war, and he ever speaks as if to him the issue, so momentous in its consequences of eternal loss or gain to man, hung trembling in the balance. In my own apprehension, this issue is never for one moment in question. One power directs, controls, and orders all, and there is nowhere in the universe any antagonistic power to oppose. At the same time it is quite true, that in our consciousness a vast conflict does seem to be going on; and, while we are sure that it is so only in appearance, it none the less becomes our part to seem to enter into this conflict, and consciously fight and struggle for our own emancipation from the dominion of externalism on every plane. The fact that our own best efforts are really God working in us is used by St. Paul as a distinct reason why we should do our very utmost to put these efforts forth, because so we attain our birthright and prerogative, as sons of God, to be workers together with Him in this great work, as it must seem to be to us, of our own spiritual growth. If there were not to our consciousness any antagonistic force we should be unable to put forth energy, for where there is no antagonism, no energy is required. But to *do* without effort, to *perform* without expecting, preparing for and overcoming opposition is the prerogative of Omnipotence alone; and for us, in God's providence, obstacles seem to exist, not to deter us from effort but to make conscious effort possible to us. Otherwise we should *do* without knowing, we should *effect* without being aware of it; and as the whole purport of manifested life is to bring the actual into a self-consciousness of itself as actual, we can see very clearly how admirably the condition in which we seem to find ourselves is calculated to bring about this end.

I have thought it better in this paper to speak at some length on one or two of the more practical sides of Mr. Harris's doctrine rather than skim briefly over the whole of it. A great mass of strange ideas presented, without time to guard against the thousand possible ways in which they could be misconceived, would rather bewilder than edify. At the same time, anyone who has leisure to devote to a careful study of Mr. Harris's works will find them suggestive, and therefore profitable.

Spiritualism, as I understand it, is very little concerned with psychical phenomena. We know that that realm has its phenomena, just as the physical realm has. But the importance of all phenomena is not the phenomenon itself, nor how it is done, but the spiritual truth which it embodies; and to catch that, and see exactly how it fits rightly and beautifully in with that conception of the Order which we have begun to build up in our own minds,—that is what really helps our evolution. Psychical gifts are often wasted by being devoted to the satisfying of curiosity; and force which might, if allowed to work in the unconscious, develop character in us, increase our power of divine sympathy, our zeal to sweep away the social evils of our time, to be ourselves more unselfish, and diffuse around us the very spirit of Heaven, is now often—I won't say wasted, for there is profit in everything—but allowed to exhaust itself in writing messages from deceased friends,

rapping on furniture, and all the other magical phenomena of the séance-room. And even here I won't let myself lay down the law dogmatically. I have not the smallest right to reprove any who are moved to take interest in these things. But possibly the thought I have suggested may be new to some; at any rate, I should be false to my own inspiration if I did not suggest it.

What we are really concerned with is evolution in Being as manifested in character, which is Mr. Harris's constant theme. He tells us a great deal about how the stages of this evolution work out—how the neophyte feels cold chills and tremblings, &c. With these I think we need not concern ourselves, for probably not two of us go exactly the same way. But to be earnestly anxious to grow, to desire to use rightly every help and aid, to be careful to determine exactly where we are, and not to suppose that we are further on than facts warrant, these are the great true means which every one can apply.

Let me conclude by reading a passage from Mr. Harris which is I am quite sure of most cogent importance and convincing truth. He is speaking of a new ministry which shall arise, prefigured by the church of Thyatira. This leads him to speak of churches as we know them now, and to assert that they must be judged by this one test; can they, or can they not, bring practical salvation to man from all the evils by which he is confronted? Then he says:—

“Christ came to save that which was lost. The universal salvation that He brings is made up of all particular salvations. This is the test which determines the value of all systems which claim to represent Christianity. The test of the divinity of a religion for a nation is that it shall bring all things needful for overcoming the evils of a nation. It must be able to solve the intricacies of its politics, and to place its affairs upon a solid footing both at home and abroad. So when a religion is brought to a trade, the test is that it brings salvation for the trade; as for instance, it must be able to go to London tailors and Sheffield cutlers, and open modes of operation by which each industry may lay off its vile raiment, its sorders and filths, and come out of its huts and kennels, and put on beautiful garments, and enter with singing and rejoicing into the industrial palaces of God. It must come with the special remedy for the special want, the special cleansing for the special defilement, the special opportunity for the special necessity. . . . So too, but with an even more intense and absolute force, the new ministry must be able to rescue the womanhood in each craft; nay more, to organise crafts for womanhood; to search out for her through the industrial slums, to rescue her from the industrial prison house, to stand between her and her enemy as an angel of defence, between her and her God as a celestial form of life and inspiration. So, once more, the test of the divinity of a gospel to the individual man is that it comes with specific application to his own case; comes to each individual woman as Jesus came of old. . . . This ministry rescues the Gospel from both its historical perversions and its literal technicalities. It sets men to building, not cathedrals, but godly industrial harmonies. It recognises the truth that God does not live in sacred edifices like St. Paul's or St. Peter's, technically set apart to what are called, but profanely called, ‘religious services.’ . . . The Thyatiran Church is the church of social reorganisation. It must organise industry on the ground of purity, or be blotted from existence. Its ministry, therefore, moving forth from the bosom of a solidarity, carries with it a reorganising force. It cannot convert the middle-man and leave him a middle-man. It cannot convert the non-productive and leave them non-productive, it turns everything to use. It finds men gathered in social hordes, it leads them forth to be the dwellers in industrial paradises. It cures the barbarism of society by first removing the

barbarism of the heart. Christendom puts new wine into old bottles, surrounds good men with evil conditions, places virtuous women who are Queens on pillars where they stand alone in terrible isolation, and murders annual myriads of the Queen's sisters at the foot of the pillar. . . . We are a people of hard hearts and reprobate minds. Men occupy the centres of both aristocratic and democratic rule, who combine the cruelty of the pirate and the lusts of the adulterer. Men occupy the centres of ecclesiastical rule who indirectly fatten upon the spoils of piracy, and upon the wages of adultery. We are so accustomed to compromise between good and evil that we have lost sight of their distinctions. The compass of the heart turns no more to Christ, the loadstone. We have made this Christendom, not a house of prayer, but a den of thieves. Now comes the ministry of deliverance; a church which brings spiritual salvation from spiritual evils, moral salvation from moral evils, physical salvation from physical evils, industrial salvation from industrial evils, passional salvation from passional evils, and social salvation from social evils, and thus universal salvation from universal evil."

"A BRIDGE TO THE UNSEEN."

The following important letter has been printed in the "Christian World" for February 23rd. Mr. Page Hopps is not a man to speak lightly of serious things, and he has not done so here:—

SIR,—Somewhat reluctantly, though not with the reluctance of doubt as to the certainty of what I say, I write to thank you for your profoundly interesting article on "A Bridge to the Unseen."

For more than a quarter of a century I have been longing for just such a treatment of this subject by the representative organs of religious thought and life. With the Bible before me I have never been able to understand why believers in it should harden their faces against what is called "Spiritualism." Of course, I know how that word will grate, and I know that much of what has passed for or that has been connected with Spiritualism has been foolish and lowering; but this has not been sufficient to account for and to justify the steadfast shrinking of religious people from that which professed to help them to exchange "I believe" for "I know." That shrinking has been and is specially unfortunate in these days of doubt, when any basis of fact, however humble, would be so unspeakably precious.

I do not, at this stage at all events, enter into particulars, and I have no wish whatever to enter into discussion; but I feel strongly moved to testify that, for many years, the evidence that has come home to me has, in my judgment, been sufficient to make it certain that death is a delusion; that we only see and hear a very small portion of the wonders that surround us; and that, under certain conditions, the so-called "dead" prove that they are alive, and alive in a way which suggests that we, in comparison, are the dead.

For inquirers, there will be disappointments and seeming degradations. The evidence will sometimes be a shock to dignity and pride. But this may teach the very lesson we need, throw precious light on all so-called "revelations," shake out of us dull superstition or mere romance, and bring us face to face with the future life as a present tremendous reality.

Probably some perils will attend the inquirer's path, but perils attend every path of inquiry, though, in God's good time, all darkness ends in day. Let us be patient, and let us be humble and teachable, and content with simple things. Enough if we can see land, or if we can only lay the finest cable which shall send us the feeblest message from the Unseen. We are to-day, and we shall long be, but children, or the poorest of experimenters, in this amazing field; but, to the wise, the smallest result will mean unspeakable consequences. Above all, let us escape from that saddest and most foolish of all delusions—that we see all there is to see. "The dead are not dead, but alive," said Tennyson. What if we can prove it? I think we can. I think it is already done.—Heartily yours,

South Norwood-hill, S.E.

J. PAGE HOPPS.

February 20th.

"DO THE DEAD RETURN?"—A Record of Experiences in Spiritualism. By a Clergyman of the Church of England. 8vo., cloth, 127 pp., 2s. 9d. post free, from Office of "LIGHT."

CEREBRAL RADIATION.

There is a very suggestive article with this heading in the current number of the "Psychical Review" (Boston) by Professor E. J. Houston.* By cerebral radiation is meant in reality brain-waves, but in this article the question is treated from a seriously scientific point of view. The starting-point is that all work means an expenditure of energy. This being granted, what and how is the energy expended? The idea of motion at once suggests itself, and if so, what is the motion? According to Professor Houston it is possibly that of the atoms or molecules of the brain, and he instances the effect of "continually repeating certain trains of thought as in study, or repeated observations," in possibly giving to these brain atoms "a set or tendency to form more or less permanent groupings."

As to how these vibrations are started Professor Houston considers that they may be initiated from either within or without. He says:—

Whatever be the origin of these vibrations, or however excited, energy is required to be expended in producing them; and, as the brain worker will readily acknowledge, the expenditure of such energy often calls for an enormous expenditure of nervous force; cerebral energy, or energy thus expended in producing thought, is dissipated by imparting wave motions to the surrounding ether, and such waves are sent out in all directions from the brain, possibly in greater amount, or of greater amplitude from some of the brain openings, as, for example, those of the eyes. Although there are no absolute proofs of the existence of molecular or atomic vibrations of the brain particles which I have assumed, such a movement, however, is far from being improbable, and, indeed, some facts known to the medical profession are far from being at variance with such an assumption. A certain amount of pressure on the brain, arising from the pressure of the blood, is necessary for its proper action. If this pressure increases beyond a certain value, as, for example, in cases of fracture of the skull, where a portion of the bone is depressed by the fracture, thereby producing a compression on the brain material, all thought or cerebration instantly ceases; but when this pressure is relieved by the act of trephining, cerebration not only begins, but, curiously enough, generally goes on from the point where the patient left off when the injury occurred.

Let us assume, then, that cerebral radiations or waves are given off from every sentient or active brain, and that these waves pass into the space around the brain something like the waves that are imparted to the air around a sounding tuning fork. The cerebral radiations are not so gross as those of sound. Their wave lengths are almost certainly much shorter. They are imparted to the universal ether. If such waves, which I would call thought-waves or cerebral waves, be present in ether that fills all space, it will be interesting to inquire what phenomena they might be expected to produce. It being assumed that these vibrations take place in the ether itself, there need be no doubt or speculation as to the general nature of the waves themselves. They would presumably partake either of the nature of transverse or torsional vibrations. The commonest character of the vibrations which occur in the universal ether are the vibrations which are now generally recognised as transmitting the phenomena of heat, light, electric or magnetic radiations; viz., of transverse or torsional vibrations.

An active brain may, therefore, be regarded as moulding the ether around it into thought-waves that are spreading outward from it in all directions. In this respect it is not unlike a conductor through which an oscillatory discharge is passing, producing those waves which Hertz has so beautifully demonstrated as resembling the vibrations that produce light. Assume, then, that the cerebral radiations partake of the nature of thermal, luminous, electric or magnetic radiations, and the following explanation of telepathy, or thought-transference, is, to say the least, not improbable. I would explain the possibility of the transference of specific cerebral vibrations from an active brain to a passive or receptive brain, by the simple action of what is known in science as sympathetic vibration. Take the case, for example, of a vibrating tuning fork that is sending off its waves across the space which separates it from a second tuning fork, not as yet in motion, but tuned so as to be able to vibrate in

* Read before the Electrical Section of the Franklin Institute, March 1st, 1892. From "Electrical Review," June 4th, 1892.

exact unison with it. As is well known, the exact correspondence between the period of the active or the transmitting fork, and the passive or the receptive fork, is such that the vibrations of one fork are gradually taken up by the other fork, so that the energy of the motion of the one is transferred or carried across the space existing between them by means of pulses or waves set up in the air which surrounds them. As is well known, such sympathetically excited vibrations can be produced in a fork situated at a considerable distance from the exciting fork.

The Professor then gives illustrations taken from the sympathetic vibrations of the waves of light, and electric resonance, and goes on :—

In view of these facts it does not seem improbable to me that a brain engaged in intense thought should act as a centre of cerebral radiations, nor that these radiations proceeding outwards in all directions from such brain should affect other brains on which they fall, provided, of course, that such brains are tuned to vibrate in unison with them. In such cases the absorption of energy by the recipient brain may be either a species of selective absorption, in which its train of thought is only modified, or it may be absolute, in which case the recipient brain has excited in it an exact reproduction of the thoughts of the exciting brain.

Such a hypothesis is far from improbable; on the contrary, it would appear to be carried out by a variety of curious circumstances, which have only wanted some general hypothesis to properly correlate them. If such a hypothesis be true, then these cerebral vibrations or radiations must travel through space with exactly the same velocity as light. This is, of course, on the assumption that the vibrating or oscillating brain molecules or atoms set up vibrations similar to those of light. Of course this equality between the velocity of cerebral wave propagation and that of light is true only for free ether. In the ether which fills the interatomic or intermolecular spaces of gross matter, or, as it is technically called, combined ether, the velocity of wave propagation varies according to the particular character of the matter with which it is associated. A retardation or decrease in the velocity of the assumed cerebral waves would doubtless be experienced while passing through the materials of the skull and head. If thought travels along waves in the ether similar to waves of light, it would be able to travel along any path by which rays of light can pass. It can therefore travel along rays of light; i.e., along paths in the ether through which rays of light are moving.

There is a well-known experiment in hypnotism, in which the patient, placed in a state of semi-complete or complete unconsciousness, has his brain called into a more or less active condition by the suggestions of the hypnotiser, which might seem to somewhat favour the hypothesis of cerebral radiation. It might be interesting, in view of the above suggestions, to see whether a hypnotiser, placed in such a position as regards the hypnotised that flashes of light falling on his eyes shall afterwards fall on the eyes of the patient, to observe whether or not acts of suggestion are more readily perceived by the brain of the hypnotised along such rays of light than without the aid of such rays.

On the assumption that these brain vibrations, if in the ether, must be of the same nature as other ether vibrations, Professor Houston suggests some rather curious experiments, such as holding a large lens in front of the eyes of a hypnotiser at such a distance as to converge the assumed cerebral radiations on the eyes of the hypnotised. It would be interesting to have this experiment tried. The following remarks of Professor Houston are singularly suggestive :—

Professor Tyndall, in his work on sound, alludes to the well-known fact that when sympathetic vibrations are being excited by a sounding tuning fork in any body near it, that there is a greater rapidity of expenditure of energy of the fork's motion than when it was not exciting such waves. The analogue of this phenomenon exists, perhaps, in the case of the assumed thought-transference. Mental energy is presumably expended at a greater rate when it is exciting thought-waves in this manner than when such are not being excited. There has often been experienced by me as a teacher a feeling of great exhaustion in taking charge of or watching a room in which a number of bright students were undergoing an examination. It is possible that the cause of this exhaustion is the rapid dissipation of energy by the cerebral radiations being absorbed by the receptive brains

of the examinees. I am informed by certain physicians that a feeling of great exhaustion is experienced by them in the treatment of some cases.

If there be any truth in the hypothesis I have briefly outlined, there should be what I would term a kind of vital radiation going on and passing outwards from the body of a healthy person, which may not improbably excite by sympathetic vibrations in the bodies of weaker persons around them vibrations of a normal or more healthy type than those present in the sick person. If this be true, the old belief of the efficacy of the laying on of hands, or of magnetic healing, may find some foundation, in fact, apart from what is most probably the general explanation of such causes, viz., hysteria.

Professor Houston concludes by saying that he has thrown out his hypothesis of cerebral radiations "with considerable doubt and hesitation, and as a suggestion only to those working in the field of telepathy and thought-transference, in the hope that he may thereby call the attention of such investigators to some phenomena in this very obscure field of research." A hope we heartily endorse.

LEPROSY AND VACCINATION.*

It is not the practice of "LIGHT" to notice books of this kind, but the importance of the subject treated by Mr. Tebb seems to warrant the violation of the rule for once. We do not profess to review the book, but to call the serious attention of people to it, as it embodies an immense amount of carefully arranged evidence in favour of the theory that leprosy can be communicated by vaccination. The work done by Mr. Tebb in travelling from country to country to collect information has been so great that that alone should entitle him to a respectful hearing.

"PRACTICAL SPIRITUALISM."

The "Globe" of February 27th makes certain remarks under the above heading. The occasion of these remarks will be seen from the story which is printed by the "Globe." It is to be presumed that the "Globe" writer knows what "actual life" means, and it would also be interesting to know what kind of person the "Spiritualist" was who started the diving. We have readers in the North of England, perhaps they will be able to send us information :—

The most damaging argument brought by the plain person against Spiritualism, thought-reading, and similar alleged manifestations of occult powers, is that based on the futility of the practical results achieved. From time to time one hears of efforts to prove that the possessors of these gifts can be of service in resolving those problems of actual life which ordinary methods are powerless to cope with. And we cannot help thinking that in these cases the fallacy of the affirmative instances is to be found in all its glory. One success, no matter how partial, redeems any number of failures. In the interests of truth, however, it is desirable that negative instances should receive their due share of attention, and on this ground we may be allowed to call attention to a curious incident which has recently occurred at the fishing village of Amble in Northumberland. A resident of that village has disappeared, and the relatives of the missing man have been so much impressed with the assurances of a Spiritualist as to the spot where his body would be found that they have conducted a most careful search in accordance with these indications. The place named was a certain disused quarry, and an experienced diver was retained to explore its depths. The public had got wind of the matter, and the whole town was in a fever of excitement. The experiment began at 11 a.m., and lasted for three hours. As we learn from a local paper, at every fruitless attempt the excitement grew greater, and a most wholesome curiosity was only allayed after three hours of diving had shown that no results were to be attained. No one can blame the relatives of the missing man for their desire to avail themselves of any and every clue, no matter how fantastic, for the prosecution of their search. But, on the other hand, it is only right that the failure of the experiment should receive some of the publicity that would have attached to it had it proved successful.

* "The Recrudescence of Leprosy and its Causation." A popular treatise by WILLIAM TEBB, with an Appendix. (London: Swan, Sonnenschein & Co., Paternoster-square. 1893.)

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Light:

EDITED BY "M. A., LOND."

SATURDAY, MARCH 4th, 1893.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

OF LIMITATIONS.

In the consideration of subjects which are in themselves transcendental there is perhaps nothing more curious than the non-transcendental way in which they are treated. And this lack of transcendental appreciation is possibly more the reason of non-progress than anything else. It is very well to state, as a presumable fact, that there are conditions of existence which are not at present recognised. At the same time there is something incongruous in talking of the circumstances which are the outcome of those conditions, and in treating them generally as though they were the results of conditions about which we are cognisant, or think we are cognisant. This consideration is of the utmost importance in evaluating the phenomena produced by, and the communications received from, the Unseen. One is too apt to forget that the limitations of our conditioned existence here are not the limitations of the conditioned existence there.

That this realisation of different conditions is from one point of view striking, and from another point of view not striking at all, will be apparent if we consider the different appreciation of even simple natural phenomena which obtain among differently developed people. Take, for instance, the very ordinary fact of "sunshine." Can we predicate that "sunshine" means the same thing to any two people? The scientific manipulation of sunlight is put out of consideration here, for that kind of appreciation belongs to candle light, electric light, and all kinds of light from every and any source whatever; but "sunshine" as such is another thing. Between the "sunshine" which is simply a pleasant thing, warm, more or less, and good for the "wuts" of the plough-boy, up to that same "sunshine" which makes a paradise of the southern seas, there must be almost immeasurable gradations of appreciation, and each of these gradations of appreciation means really a set of different conditions as regards "sunshine" for every person who appreciates it at all.

Take, again, the meaning of music—and here also we pass over its scientific aspect, which bears a close relation to the scientific aspect of "sunshine,"—and come, as in the case of "sunshine," to its æsthetic side. Would a sonata of Beethoven, or a prelude of Chopin, convey any meaning to the uncultured ear of the frequenter of the country tap-room, or even of the but little better developed faculties of the music-hall frequenter? And there must be gradations between these limits, upwards or downwards, through such things as the drawing-room fantasia and the music of the

ball-room. The message of the sonata would be misunderstood entirely by the unskilled and unmelodious tap-room songster. If he thought anything of it at all it would only be that he had heard a great noise which people told him was "music." But notwithstanding these obvious limitations as to interpretations in ordinary life, it does not seem to occur to people that in the evaluation of spiritual things there is not only as great an interval between the meaning of earthly things and those same spiritual things as between the ploughman's realisation of "sunshine" and that of the poet who notes the difference between the straw-coloured light of the east wind and the golden glory of the south-west, but also the greater difference that comes from the introduction of possibly new faculties as distinguished from the difference, higher or lower, of those already possessed by the person.

To take another illustration from the phenomena of sound. It is a recognised fact that beyond a certain range of vibrations the human ear cannot distinguish sounds, nevertheless the vibrations exist. Suppose, further, that a complicated piece of music were played in which no sound of vibration numbers lower than those above the highest appreciated by the human ear, was allowed. Such music would be quite unintelligible to a human being, but might be of exquisite beauty to ears attuned to such rapid sound-waves. The conditions would not be the same, and if the whole of the music were transposed into such a lower key that it would be heard by ordinary persons, it would, after all, not be the same music, but only a "representation" of what had been played under different conditions.

All this is undoubtedly better understood than it used to be, still there is quite enough misapprehension left to make the consideration of our limitations a very serious one when we contemplate the existence of life under quite different aspects.

Without going into very transcendental considerations, for us there is a chain of sequences we call "Time." Even here, "Time" is, perhaps, not quite the same chain of sequences for every person, nor even for the same person at different epochs. Certain phenomena within the knowledge of most people appear to point to such a distinction; but suppose that chain of sequences to stop, so that an individual could come back to the sequences just where he left off—he would be living either in a continual "present" until he came back, or in another kind of time which is not "our" time. A communication from an intelligence so conditioned would be liable to singular misconstruction when rendered into the language of our one-dimensional chain of sequences.

These are only suggestions, yet possibly of some importance, as to the interpretation of messages from the Beyond, and as to the consideration of spiritual things generally.

LONDON SPIRITUALIST ALLIANCE.

We have the pleasure of announcing that—on the solicitation of the President of the Alliance—Mr. W. T. Stead, the Editor of the "Review of Reviews," who has had some remarkable experiences in Psychical Phenomena, has kindly consented to meet the members of the Alliance at 2, Duke-street, Adelphi, at 7.30 on the evening of Tuesday, the 14th inst. On that occasion the meeting will necessarily be open to members only.

"THE UNSEEN UNIVERSE."

We regret that Mrs. Britten has found herself forced to discontinue her monthly Magazine, "The Unseen Universe." It was a spirited effort on her part to carry out what she believes to be the true method with regard to Spiritualism. All honour to her for doing so, even from those who may perchance differ from her as to this method. Earnestness of purpose never fails in the long run, though the end may not always be what was intended. We sincerely hope that Mrs. Britten will carry out her intention of writing her autobiography.

MR. EDWARD MAITLAND.

We present our readers to-day with a portrait of Mr. Edward Maitland, from an excellent photograph by Messrs. Elliott and Fry, together with some particulars of his life and of the work by which he is so widely known.

Mr. Maitland graduated at Cambridge in 1847 with the intention of taking orders in the Established Church. But revolting from the ecclesiastical presentment of religion, and craving freedom and adventure, intellectual and physical, he took advantage of the discovery of gold in California to betake himself thither as one of the band of "forty-niners" in that State, and only returned to England after a sojourn of nearly ten years on the continents and islands of the Pacific, north and south; during which he filled the posts of aide-de-camp to his relative, the then Governor-General of Australia, of Commissioner of Crown Lands and Justice of the Peace of New South Wales, and of husband, father, and widower. Returning to England, he devoted himself to society and literature, his first book—"The Pilgrim and the Shrine," which was published in 1868, and was a tale of adventure in mind and body—achieving an extraordinary literary success, being pronounced by the "Westminster Review" as "one of the wisest and most charming of books," and by the "Saturday Review" as "approaching very near to the ideal which its brilliant pages disclose."



MR. EDWARD MAITLAND.

(From a photograph by Messrs. Elliott & Fry.)

His next two books, also tales, were "Higher Law" and "By-and-By, an Historical Romance of the Future." And respecting all three the author has subsequently published his desire that they be "regarded as but representing steps in a process of mental unfoldment, and not those final conclusions which can come only of a perfect accord between the mind's two indispensable modes, the intellect and the intuition." For which conclusions he refers his readers to the subsequent writings in which he bore a part, those namely of which "The Perfect Way" was the first.

These later writings were the product of a collaboration with the late Dr. Anna Kingsford, dating from 1873, and undertaken in consequence of Mr. Maitland's discovery of her peculiar and transcendent faculty and their mutual recognition of each other's mind as supplementing and complementing their own in such wise as to enable them to accomplish jointly a work far surpassing what was possible to them singly. And it was in pursuance of such collaboration that Mr. Maitland largely made his home with Mrs. Kingsford and her family.

Meanwhile, "The Keys of the Creeds," which was published in 1875, represented the process of mental unfoldment brought so close up to the dividing veil between the worlds of sense and of spirit as to render certain for him these two things; one, that it is impossible to interpret existence and construct a sound system of thought—which was Mr. Maitland's aim in all

his writings—by observation of the phenomenal world alone; and the other, that the solution of the problem of existence must be sought not without, but within, man, in the innermost recesses of his own consciousness. It was in the spiritual and substantial that the explanation of the material and phenomenal was to be found, and unless man can obtain access to this region of his nature he cannot attain to knowledge and understanding.

While thus spiritual in their ideas neither Mrs. Kingsford nor Mr. Maitland was a "Spiritualist" according to the generally accepted meaning of the term. For although the former was a born Seer, she neither knew the import nor trusted the results of her faculty. And Mr. Maitland's experience of Spiritualism had served only to convince him that it was not conjuring, because that never failed, whereas, so far as his experience had gone, Spiritualism never succeeded. Hence Spiritualism formed no part of their method of procedure. What that method was may be gathered from "The Perfect Way." It consisted in the forcible projection of the mind's perceptive point inwards and upwards to its central and radiant point in search of the informing idea of any phenomenal fact, following meanwhile the mode of life which always has been found essential to such introversion, one indispensable condition being the renunciation of flesh as food. The effect of the process of such aspiration was so to attenuate for them the veil between the two regions, the outer and the inner, of the consciousness, as to bring them into open conditions with the latter in such fulness as to afford absolute proof of its reality whether as regarded the spirit within themselves or spirits without themselves. And while their evidence of that reality was such as—to use Mr. Maitland's expression in one of his books—to leave them, if they rejected it, no pretext for believing in the reality of the physical world, they attained also to such evidences of the being and nature of the soul and of its power to communicate of the perceptions and recollections acquired by it in ages long past, as to make the doctrine of manifold re-incarnations on earth the most positive of certainties. And it is to this source and not to any extraneous teaching that they attribute the knowledges obtained by them; according to the definition given of the intuition in their chapter on Inspiration and Prophesying:—

"There is no enlightenment from without; the secret of things is revealed from within.

"From without cometh no divine revelation, but the spirit within beareth witness.

"None is a prophet save he who knoweth; the instructor of the people is a man of many lives.

"Inborn knowledge and the perception of things; these are the sources of revelation: the soul of the man instructeth him, having already learned by experience.

"Intuition is inborn experience; that which the soul knoweth of old and of former years.

"And Illumination is the Light of Wisdom, whereby a man perceiveth heavenly secrets.

"Which Light is the Spirit of God within the man, showing unto him the things of God."

The lectures of which "The Perfect Way" consists were delivered in London in the summer of 1881, and its publication in the following winter was quickly followed by its recognition far and wide, not indeed by the general Press, religious or other—it far transcended the range of the reviewer of the period—but by many of the profoundest students and most advanced souls of the time, as representing the recovery, under celestial guidance, of the original revelation which constituted the *Gnosis*, or Knowledge, which belonged to the sacred mysteries of antiquity, and of which their various Scriptures and religions were expressions, and with the taking away and withholding of the key to which Jesus so bitterly reproached, in the ecclesiasticism of His time, that of all time. They have recognised it also as representing the accomplishment of the numerous prophecies, Biblical and other, which foretell precisely such a restoration of faculty and knowledge as to occur at this time and under the existing conditions of Church and World, the object and result of which was declared to be the full interpretation of the nature and mission of the Christ and the consequent downfall of the ecclesiastical system which, after killing Him, has grievously perverted His doctrine to the world's infinite loss and misery. For while it is affirmed in these teachings that Christianity has failed to regenerate the world as it was designed to do, it is affirmed also that the reason is not because Christianity is false, but because it has been falsified, and this by its official formulæ and exponents.

It is interesting to recall the fact—if only as a token of the substantial identity of the religious systems of the East and of

the West—that on the arrival of “The Perfect Way” in India, in the spring of 1882, the chiefs of the Theosophical Society invited the writers—who were then not even members of it—to join them in the capacity of president and vice-president of their English branch, saying that they recognised in that book knowledge of which the Eastern adepts had believed themselves to be the exclusive possessors, having been safeguarded by them from the remotest ages. In response to their invitation, and in the hope of combining the study of both the Eastern and Western theosophies, Mrs. Kingsford and Mr. Maitland accepted the proffered posts, but only to withdraw on finding that exclusive preference was accorded to the Eastern doctrine and its sources; and they accordingly founded the Hermetic Society for the propagation of the teaching committed to them, and continued at its head until the death of Mrs. Kingsford in 1888, when it fell into abeyance. Remaining entirely devoted to the work, Mr. Maitland has become the President of the Esoteric Christian Union, a Society which has recently been formed expressly to aid him in spreading the knowledge of the new “Gospel of Interpretation.” For such is the name given to it by its divine Inspirers, the Hierarchy of the Spheres Celestial, in token of its relation to the previous “Gospel of Manifestation,” declaring of it at the same time that “there shall nothing new be told; but that which is ancient shall be interpreted.” For “the Church has all the truth, but the priests have materialised it, making it idolatry.” And the appeal on its behalf is—as the word “interpretation” implies—to the Understanding, in accordance with Scripture, which insists both on the possibility and the duty of acquiring a “spirit of understanding” in respect of divine things, and denounces Mystery in its ecclesiastical sense as the “Mother of Abominations.” The system thus restored claims to be that of the Church Unfallen, and to constitute that perfect doctrine of existence and rule of life which alone can satisfy man’s highest aspirations, intellectual, moral, and spiritual, and of which the Christ is the personal demonstration. The writers emphatically affirm it to be a restoration and in no sense an invention, and disclaim for themselves the credit even of much of the diction, specifying especially the sublime chapters which constitute the appendices to “The Perfect Way” and the second part of “Clothed with the Sun,” as the “*ipsissima verba* of the Gods,” some of them being the original rituals in the sacred mysteries of antiquity which were used in the composition of the Bible.

Having thus, by dint of probing the consciousness in all directions open to thought—inwards and upwards to spirit and reality, as well as outwards and downwards to matter and appearance—in search of the highest truth for the highest ends, attained to the solution of all the problems of Religion and the Soul, Mr. Maitland takes delight in regarding his work as the supreme triumph of a Thought absolutely free, and denies to the so-called “free-thinker” of the day the right to be accounted a thinker at all, much more a *free thinker*.

“SHADOW-LAND.”

In a dim dream we wandered, thou and I,
Far, far away into the shadow-land
Over the purple hills, in mine thy hand,
Towards all the silence of the twilight sky.
Only a dream, no more: when thoughts will fly.
Bearing us with them far from this bare strand,
And none but thou and I might understand
Where the sweet visions of our fancy lie.
So silent! I could hear thy warm heart beat,
Or was it but the echo of mine own?
I cannot answer: I would fain believe
Sometimes, I know not how, our spirits meet,
We tread not these fair misty paths alone,
And dreamland shadows do not all deceive.

—V. L. W.

“SHAFTS.”—This “Woman’s” paper will appear as a monthly instead of a weekly on and after March 1st. We are sorry to find that the paper was not well enough supported to warrant its continuance as a weekly issue. Perhaps, after all, it may do more good under the new conditions. We wish it all success.

SPIRITUALISM IN NEWCASTLE.—According to the “Newcastle Daily Leader” a lecture was delivered on the evening of Wednesday, February 22nd, at St. Paul’s Congregational Church, on the phenomena of Spiritualism, by Mr. H. A. Kersey, of the Spiritual Evidence Society. The Rev. Fred Hibbert, who was in the chair, spoke with much freedom about what he properly called this “more and more important subject.” There was throughout a very attentive audience.

THE SPIRITUAL WORLD FROM A CHRISTIAN STANDPOINT.

We very gladly print the following extracts from a sermon by the Rev. Victor Lorenzo Whitechurch, of Aston-Clinton, Tring. It is good to see how the spirit that underlies everything is beginning to be recognised in so many directions. The text was from 2 Kings vi. 17:—

And Elisha prayed and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha.

This narrative is remarkable because it gives us a glimpse of the spiritual world and its relation to mankind. It rolls away, as it were, the mysterious something which *seems* to separate the world of spirits from the world of flesh and blood, and, if only in a partial manner, reveals the closeness of the link which really joins these two worlds, so that without presumption we may judge them to be more closely united, more closely verging into one another, than might appear to the shallow-thinking mind of an unspiritual man.

That there is a spirit-world I suppose scarcely any of us doubt. If we be Christians and believe our Bibles, I do not see how any of us are justified in questioning its existence. I

am not speaking only of the spirits of the departed, but of *all* those beings who possess a purely spiritual nature: of the angels, whether good or bad. I need hardly point out the many instances in the Old and New Testament where spiritual beings are spoken of. The ghost of Samuel, the trance-visions of Ezekiel—the angels at Christ’s tomb—the angelic throng that met the gaze of the expiring St. Stephen—all these and many more instances point directly to the existence of a spiritual world, inhabited by spiritual beings who play a very important part in the economy of human affairs—point to the further fact that the spiritual world is in close touch with the material world, and however difficult it may be to some to understand how the spiritual world acts upon and influences human society, the fact remains that it *does* do so; and under our partial knowledge it should be no more difficult to credit this than it is to believe—as we do—that the mind of man, through his understanding and will, acts upon and influences the material body.

That the influences of the spirit-world are both of a good and bad character, we are plainly taught in Holy Writ. We know there are good angels and bad angels both having intercourse with the world.*

Let us dismiss a number of the many interesting questions which this subject raises and confine ourselves to one upon which

* Heb. i. 14; Eph. vi. 12.

our text will throw much light. It is this. How is it that the majority of mankind cannot visibly see these spiritual beings who, we are told, enter so strongly into the course of this world's events, while to a limited minority of mankind they have at times been visible—and doubtless are visible now? For, even to confine ourselves to the Holy Scriptures, we must at once perceive that angelic visitations in the form of visible manifestations have not been witnessed by the majority of men, but in most cases by only a few—or by solitary individuals. The angelic army was only seen by *Elisha and his servant*, although the hosts of the King of Syria were on the spot with them; the choir of angels at Christ's nativity was only seen by the shepherds, though we may well conjecture that they were not the only persons abroad on that night. The Heavenly vision only appeared to St. Stephen, notwithstanding the fact of the crowd around him. Surely there is in this a partial clue to a very great mystery, and we shall do well to inquire into the significance of these and similar facts.

The truth is that many of us, however firmly we believe in the spiritual world, are far too apt to consider it as some distant region, far, far away from mortal ken and immediate earthly surroundings. True, the material and the spiritual, the visible and the invisible, are in a manner separated, but are we justified in saying that the separation is one of space? More especially as we are not in a condition to determine as to what part space or distance plays in the economy of the spiritual world; in fact we cannot say absolutely that it plays any part at all, and if we are to trust to what is revealed in Holy Scripture, it certainly does not.

For, as far as I gather from the teaching of the Bible on the spiritual universe, we are to understand that the latter is *not* a region far away in "space," but a higher plane of being, in, about, and around the material universe, and requiring spiritual faculties to apprehend it. It is not a question of distance or space that confronts us when we inquire into the whereabouts of the spiritual world, nor must we believe that the world in question is *at all* influenced by what we understand as space. The old speculations of the schoolmen, such as—

"Whether angels in moving from place to place
Pass through the intermediate space"

are not so ridiculous after all.

It is rather a question as to what are the faculties that enable a human being to see into the spiritual world that surrounds him. It should, I think, strengthen our faith in the mighty unseen powers of God, if we can grasp the truth that they are always with us—not far away—and that it is only our limited faculties peculiar to our human organisms which prevent them from being seen by most of us.

Even with the material universe the same holds true. We know persons who, from some defect in their faculties, cannot perceive many things that exist around them. Take a man who is born deaf. He is in the midst of a world of which he can perceive nothing—the world of sound and melody. For him all those sounds which are most familiar to us do not exist. They are *there*, of course, all the same, but *he* hears nothing of them;—what he needs is not a change in his surroundings, but in himself. Perhaps a physician cures him. Then he hears. But the physician does not make the sounds he hears. They were there all the time, and in order that he might hear them the *man's* organism needed *change*, not theirs.*

So with us and the spiritual world which surrounds us. The narrative from which our text is taken is a case in point. I will assume you know the details of that narrative.

Elisha saw the spiritual army from the first. Why? Because he was endowed with powers beyond man's ordinary faculties, and could see what others could not. What he saw did not exist as far as his servant was concerned. That young man had eyes to behold the "visible" universe, but not the power of viewing the unseen world with spiritual vision until Elisha prayed that God would give him the power to behold what was so apparent to him. Then he saw God's army—not with the ordinary mortal vision with which he viewed the Syrian host, but with an etherealised sight which enabled him to see *what had been there all the time*. It is a significant fact, as the author of "Christianity in relation to Science and Morals" points out, that nearly all the spiritual appearances spoken of in the New Testament, including those of Christ after His Resurrection, are

described by a word that strictly means "became visible";* Moses and Elias "became visible" to the three Apostles at the Transfiguration; the angel "became visible" to Zacharias in the Temple. Jesus "became visible" to Saul on the road to Damascus. It was entirely the same thing as the "becoming visible" of God's angelic army to Elisha's servant. In each case the spiritual beings were there all the time—not far away in some distant sphere—but it wanted the opening of some higher faculty in those who were to see them before their presence could be clearly discerned. And this higher faculty is the *spiritual faculty*, which may or may not be developed to such an extent as that of an Elisha, a Zacharias, or a St. Paul upon earth, but which will assuredly be developed in each man when he himself, after death, passes into the purely spiritual existence.

PSYCHOMETRY.

For the following interesting statement we are indebted to Mr. Stead. It appears in the current number of the "Review of Reviews." The psychometrist is Miss Ross (care of Mrs. Wright, 41, High-street, Smethwick, Birmingham). The account is contained in a letter to Mr. Stead. It must be premised that Mr. Stead had called attention to the powers of Miss Ross in a previous number of his "Review." The writer of the letter is the Rev. W. J. Wooding, vicar of Glandovey, Cardiganshire:—

Your paragraph met my eye on the 29th ult., and without apprising *any one* of my intention, I wrote a very brief note by *first post*, enclosing fee by postal order, and also a lock of my hair, and received back *in due course* (i.e., by return of post) such a full and perfect portrayal of my character that I was not prepared for, notwithstanding what you have stated. As my character is somewhat distinctive and peculiar, I was the more astonished at it. With the view of confirming my feeling, as well as establishing my faith by further appeals to intellect, I have since submitted to Miss Ross locks of hair and also scraps of handwriting—though she does not profess to do the latter—four in all—two of them brother clergymen, and intimate acquaintances. The locks of hair belonged to two middle-aged females in a low condition in life, but *contrasts* as to personal character, of which I apprised Miss Ross, but allowing her to determine which was the estimable and which was the reverse character. With unerring instinct she did so, as readily, I suppose, as a hound will distinguish the scent of a fox from that of a hare, and delineated their respective characters as accurately as, if not more so than, I could have done myself. She even alluded to a certain "*fussiness in the manner of one*," which reminded me strongly of clairvoyance, to which power she, however, makes no claim. The remark was very correct, whichever way we may account for it. As to my two clerical friends, the result in one case was decidedly disappointing, for scarcely a single characteristic given was recognised. It was calculated to shake my faith so far as character-reading from the magnetism imparted to a scrap of a letter is concerned. Miss Ross commenced her delineation thus:—"This character shows the motive temperament which makes it brisk, decisive, practical; there is no beating about the bush, no long halting or hesitation; prompt action waits on a firm will," &c. Now, my subject was quite the opposite of all this, for he was decidedly of the vital temperament with scarcely any admixture, and to settle the question without delay—for it caused me to feel impatient and fidgety—I took a walk over to his house, five miles distant, to submit the delineation to him for recognition. I read it to him, and after every clause, put to him the question, did it apply to him, without telling him that it was intended to do so. Knowing that such character delineations were usually given from a lock of hair, and, suspecting that I had been trying an experiment, he asked me then how I had managed to obtain a lock of his hair. (But I have omitted to state that his response to nearly all my queries was of a negative character, and that the description did not apply to him.) In reply to his inquiry I told him that it was given from his handwriting in a letter of his. Being asked to see his letter, I drew it out of my pocket. The secret was out, for he recognised the handwriting as that of his partner in life; and then a secret of his had to be disclosed. The reason alleged for his wife acting as his amanuensis, and no doubt the true one, was that she is a much more rapid and better scribe than himself. She writes all his letters from his dictation whilst he smokes his pipe. The *dénouement* was as satisfactory as it was unlooked for.

* For a similar line of thought, see Canon MacColl's "Christianity in Relation to Science and Morals."

* See original Greek.

the West—that on the arrival of “The Perfect Way” in India, in the spring of 1882, the chiefs of the Theosophical Society invited the writers—who were then not even members of it—to join them in the capacity of president and vice-president of their English branch, saying that they recognised in that book knowledge of which the Eastern adepts had believed themselves to be the exclusive possessors, having been safeguarded by them from the remotest ages. In response to their invitation, and in the hope of combining the study of both the Eastern and Western theosophies, Mrs. Kingsford and Mr. Maitland accepted the proffered posts, but only to withdraw on finding that exclusive preference was accorded to the Eastern doctrine and its sources; and they accordingly founded the Hermetic Society for the propagation of the teaching committed to them, and continued at its head until the death of Mrs. Kingsford in 1888, when it fell into abeyance. Remaining entirely devoted to the work, Mr. Maitland has become the President of the Esoteric Christian Union, a Society which has recently been formed expressly to aid him in spreading the knowledge of the new “Gospel of Interpretation.” For such is the name given to it by its divine Inspirers, the Hierarchy of the Spheres Celestial, in token of its relation to the previous “Gospel of Manifestation,” declaring of it at the same time that “there shall nothing new be told; but that which is ancient shall be interpreted.” For “the Church has all the truth, but the priests have materialised it, making it idolatry.” And the appeal on its behalf is—as the word “interpretation” implies—to the Understanding, in accordance with Scripture, which insists both on the possibility and the duty of acquiring a “spirit of understanding” in respect of divine things, and denounces Mystery in its ecclesiastical sense as the “Mother of Abominations.” The system thus restored claims to be that of the Church Unfallen, and to constitute that perfect doctrine of existence and rule of life which alone can satisfy man’s highest aspirations, intellectual, moral, and spiritual, and of which the Christ is the personal demonstration. The writers emphatically affirm it to be a restoration and in no sense an invention, and disclaim for themselves the credit even of much of the diction, specifying especially the sublime chapters which constitute the appendices to “The Perfect Way” and the second part of “Clothed with the Sun,” as the “*ipsissima verba* of the Gods,” some of them being the original rituals in the sacred mysteries of antiquity which were used in the composition of the Bible.

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Let us dismiss a number of the many interesting questions which this subject raises and confine ourselves to one upon which

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HEREDITY *versus* THEOSOPHY.

In "Shafts," a journal of some merit, devoted mainly to the interests of women, there appears a short signed note with the above heading. We give it in full, as a striking example of how *not* to reason on such subjects. Assertion could scarcely go much further than in the opening lines—"Each individual's personality is the outcome of many progenitors, and the disposition and mental powers are as distinctly inherited as the features of the face"! How about the stupid children of brilliant parents? And surely there are plenty of people whose faces even do not resemble those of their parents. The note, being signed, of course does not necessarily represent the views of the Editor, and discussion is invited in the paper:—

Heredity properly understood solves many of the mysteries of humanity; it works with facts for its basis, and has reality for its result; while Theosophy, based on fancy, melts away "as the baseless fabric of a vision." It is impossible to logically reconcile Heredity with Theosophy. Each individual's personality is the outcome of many progenitors, and the disposition and mental powers are as distinctly inherited as the features of the face; therefore, unless exactly the same set of ancestors with identical environments were produced over again, it would be an impossibility for the same individual to be born more than once upon this earth; the absurdity of supposing that new bodies and new mental organs are to be tenanted by ancient spirits appears so groundless from a common-sense point of view as to scarcely need refutation. The solitary argument in support of it is that most people have at times a shadowy memory of having previously seen places which they are visiting for the first time; but this will, upon analysis, be found to arise from either having seen previously some place or picture closely resembling the new scene, or from having heard a good description of it, or from having formed a mental picture of the place before seeing it. The latter is of very common occurrence to all imaginative people. And last, but not least, is the unconscious imagination of dreams which produces upon our minds scenes which are quite new to us, but which when long forgotten we may come across in reality, and then the impression is naturally produced upon us that the scene is not new.

From an utilitarian point of view the futility of the same spirit being re-incarnated is manifest, for when nothing whatever of its previous experiences remains it might as well never have existed at all. It is by memory we retain knowledge, and by experience that we learn to utilise it. Of what use then would it be to acquire knowledge and gain experience during one life if all memory of it is annihilated in a succeeding stage of existence? From a practical view of the theory the scheme is an unsound one, and if regarded from a sentimental standpoint it is even still more unsatisfactory. Hope of immortality is so linked with the affections, and if the latter be killed, the former loses all charm. Christianity in its beneficent form gives assurance of a personal immortality in another and a better world, where there "shall be no more parting." Theosophy in exchange for this hope only offers us the highly-undesirable and spurious form of immortality consequent on passing through numerous lives on this earth, with all our affections ruthlessly destroyed; such a hypothesis is not only painful to contemplate from a personal point of view, but it doubles the sting of death when those whom we love pass into "that undiscovered country from whose bourne no traveller returns." It would be terrible to believe that they would revisit this world in another body, perhaps to undergo a life of misery, and that we who were nearest and dearest to them should be totally forgotten. Still more harrowing would be the fear that the soul might enter the form of an animal, for there is no more ground in believing in Re-incarnation than in transmigration. Before a scheme so irrational and so repugnant to our feelings could be credited, the strongest proofs of its existence should be demonstrated, whereas the absence of proof and the presence of dogmatic assertion are the characteristics of Theosophy.

Heredity makes no claim upon our credulity, it can be proved by the history of the human race, and can be verified by personal observation; and every individual is a living example of its truth. The chief hope of improvement of humanity lies in the gradual stamping out of hereditary vices, and in the more careful training and selection of the future progenitors of our race.

JOA'N.

QUESTIONS AND ANSWERS.

Under this heading, at the request of several subscribers, we give from time to time such questions as may reach us—provided we deem them of a profitable character—with a view to their being answered, not necessarily by the Editor, but preferably by our readers. Both questions and answers should be stated clearly and succinctly, and in the replies the questions should be indicated by the number.

ANSWER.

8.—What is a closed electric circle round people sitting for phenomena?—K.B.

As one does not know where the expression "closed electric circle" has been used with regard to people sitting for phenomena, it is a little more difficult to answer this question than it might otherwise be. Speaking generally, a closed electric "circuit," not "circle," is the ordinary circuit which a current is traversing. On the assumption that the arrangement of people sitting in a circle for phenomena is somewhat of the nature of a battery arrangement, the sitters being the cells, the expression is not at all inappropriate, for then the lines of force would go round them and possibly help in the production of the phenomena.

—ALPHA.

QUESTION.

9.—I am very much interested in the phenomenon of automatic writing, and should be glad of a few hints or advice. I have sat with a pencil in my hand repeatedly, but have not obtained anything conclusive. Should the hand rest upon the paper or only the pencil? I generally read a book while sitting. Sometimes the pencil moves and letters are formed, but never *unconsciously*. I know beforehand what is going to be written just as in ordinary writing. Would a Planchette be better?—TITUS.

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

"A Beginning but no End."

SIR,—I do not wish to take up much more of your space about this subject, lest the correspondence itself should become an illustration of its title; but there are one or two points in "C. C. M.'s" letter which call for observation.

The thread of substance is, as he says, a succession of occupied points in space, and the matter at any one point is not identical with that which comes next; but the continued existence of a human being affords a parallel to this, for the man is different from the child, although his identity is preserved, and the same kind of difference in a minor degree must occur from moment to moment. As to the case of a body moving for ever from a given starting-place, I think the perpetuation of its motion stands in much the same relation to limitless time as does the existence of the individual.

In both cases the question for consideration is whether any opposing force will occur to terminate the motion or the existence.

And if at a certain time spirit becomes individualised as man, does the operating cause involve as a necessary consequence the coming into force at some future time of its contrary?

The physical body, as such, dates its existence from birth; and its decay is due to causes which we may term accidental, inasmuch as they do not seem to arise of necessity, and we can imagine their absence. But supposing these destructive agents to be altogether wanting, there is then no reason why the body should come to an end; and it is quite possible that the individuality of the spirit, even if it had a beginning, may be free from the operation of influences tending to its determination.

With regard to a past existence, evidence other than memory might, I think, be looked for; but, at any rate, memory of such a state, though impossible in connection with the physical brain, might be expected to occur in the higher conditions of trance. Where is this memory of past lives preserved? For we are assured by the Re-incarnationists that, some time in the far future, it will be fully recovered.

When speaking of the spirit being individualised at birth, and, at another place, of the descent of the spirit or Ego into a body, I certainly did not mean it to be inferred that an Ego could ever be unindividualised. My idea is that, whether we pre-

existed as individuals or only as part of a universal spirit, our self-consciousness may probably have originated at birth.

"C. C. M." cannot conceive an Ego that is not self-conscious. For the possibility of such a condition I argue as follows:—The individual cannot be self-conscious on two different planes at once, for there can be but one centre of consciousness, and I, the thinking subject, am totally distinct from any other thinker. How, indeed, can I be identified with another co-existent self of which I have not even any knowledge?

But when passing from one plane of consciousness to another, as from the normal waking state to one of sleep or trance, we find the consciousness gradually diminish, until at length it disappears altogether from one plane. As, however, it must absolutely cease on one side before it begins to rise on the other, there must be, on the boundary line of the two states, a vanishing point, where consciousness is for the moment in abeyance.

G. A. K.

The Theosophic Estimate of Swedenborg.

SIR,—May I point out that your contributor "Alif," in the addendum to his "Sketch of Swedenborg," in your issue of February 11th, gives a wrong impression of the prevailing attitude of mind of Theosophists towards that remarkable man and intuitional philosopher, which I venture to assert is one of respect and admiration for his extraordinary gifts, and probably approaches closely to that in which Emerson wrote his account of the seer?

I have turned to the pamphlet, "Swedenborg Bifrons," and I find that not only is the Theosophical Society not responsible for the publication, but that the Theosophical Publishing Society (which is an entirely different association) has been at the pains to declare in a foot-note that "the word Bifrons should not here be taken in an ill sense." Further, I find that the pamphlet itself is first a defence of Swedenborg himself against what the writer considers the misrepresentation of his doctrines and the eclecticism of the "New Church"—founded, he says, not by Swedenborg, but by Mr. Hindmarsh, and secondly a protest against what he (the author) takes to be an unwarrantable and unwise attempt in certain quarters to invest Swedenborg with the attribute of infallibility. He shows that there are, as was inevitable in so voluminous a writer dealing with such subjects, contradictions, real or apparent, embedded in his works, and that those who injudiciously emphasise one side of his teachings and ignore another do him less than justice and belittle him whom they seek to exalt.

"Alif" talks gaily of "sequiturs," but his contention that because Swedenborg saw in a vision, in the last century, Tartars, assumed to be Mahatmas, therefore "H. P. B." could not have seen Mahatmas in this century in India or Thibet, is about as pretty an example of a "non-sequitur" as one could desire to see. He says, too, "these dead Tartars were not cut in half at all," referring to the separation of the principles. What! did they not leave their bodies at least behind them when they died?

JOHN C. STAPLES, F.T.S.

"As to Evidence."

SIR,—On Sundays there is a gathering at my house of athletes, most of whom are weight lifters. Yesterday I took the opportunity of testing "how a boy in a normal state could make a bridge of himself and let two men sit upon him!" This question was put at p. 77 of last week's "LIGHT" in the penultimate paragraph of an article headed "The Humbug of Hypnotism." I placed the two weakest young men, both of them under nineteen years of age, on chairs face upwards, so that their heads rested on one chair and their feet on another chair. Both of them could then support twelve stone and more of flesh and bone sitting on their stomachs. And they did so, though they each measure six feet in height, which, of course, necessitates a strain greater than would have to be exerted in the case of shorter men, concerning whom, it was stated, that Rowland and Algy, two comparatively short, thick-set, young men who often come here, could each of them support at least twenty-four stone placed upon their stomachs while they were in the test position.

But, sir, conceding that persons who have their abdominal and dorsal muscles developed can bear great weight upon them in a position which untrained men cannot even put themselves into; and also that Mr. Labouchere is quite right in his assertions, especially in regard of the youths who fit themselves for the deceptions practised by so-called hypnotic subjects; and,

notwithstanding the article in the "Nineteenth Century Review" of January, describing the result of investigations in France; and Mr. Cumberland's pretentious articles exposing Spiritualism recently published in the "Pall Mall Gazette"—still it remains, that though a great percentage of phenomena, dubbed Spiritualistic and hypnotic, are caused fraudulently by all sorts of tricks, this ought not in the least to disturb the attitude of mind of a fair inquirer who, after rejecting the great percentage of fraud, has yet ascertained the absolute truth that there is a residuum of phenomena, the causes of which are, to say the least of it, obscure, but certainly not due to anything like fraud or trickery.

Some of us who have been investigating for a quarter of a century have succeeded in keeping our minds so far open and without prejudice that we are content to go on observing, though we often find ourselves baffled by tricks, or discovering them. In the very nature of things, as they are, anyone who seeks for grains of truth must blow away bushels of chaff; and in trying to fix and generalise from such phenomena as have been thought to be caused by "on force," disembodied spirits, mesmerism, hypnotism, and the like, error in masses must be corrected till patient experiment is rewarded with accurate knowledge.

In this pursuit it is very valuable to have the testimony of unprejudiced witnesses. Enthusiasm and partisanship are stumbling blocks in the way of the fair inquirer. Above all things he desires the test of common-sense observation. Much which he receives from so-called experts must be viewed with suspicion. It is therefore difficult to get trustworthy evidence to corroborate the testimony of the examiner's own senses, and, I for one, listen with all the attention I can command to the utterance of witnesses of the phenomena I am examining, whose minds have been strengthened by the exercise of practical common-sense in the discharge of successful business. When I see such a man as Mr. Stead publishing plain accounts of matters appertaining to him personally, the disclosure of which places him in a pillory to be a cockshy not only for his enemies but even for his friends, I think that what he has to say is full of weight; and I put away from me all sorts of suggestions calculated to divert me from the solution of the issue I am trying, which is simply concerning the phenomena. Is there proof of the manifestations; and, if so, what causes them?

It seems to me to be a pity that men, as shrewd and honest as Mr. Labouchere is, should approach the subjects I am writing of with their minds made up to discover fraud. No doubt in the common affairs of life few persons have time for exhaustive inquiry.

If a buyer or broker has to sample a bag of beans, and he take out white beans from three different places, he is nearly enough right to conclude that the bag contains haricot beans. Perhaps there may be some other beans in the bag. Generally for the purpose of sampling that does not matter. But suppose that the beans are wanted for growing seed, then freedom from mixture is so important that every bean should be examined. Judgment by average is then a snare; and so it is in case of the phenomena your paper deals with. They must be taken separately on their own merits. Some, aye most, must be rejected. But the chosen seeds should be grains of truth.

January 19th, 1893.

GILBERT ELLIOT.

Theosophy and Spiritualism.

SIR,—We were somewhat amused to observe in your journal of February 18th the following remarks by Mr. Herbert Burrows:—

Next, as to the teaching. My original statement stands. I do not get any forwarder. Surely if there is this transcendent spiritual knowledge, this philosophy of man's being, &c., which has come from the summer-land, it is producible. Where is it? I have looked for it in vain, with an honest desire to find.

And these suggestive words, fraught with so many meanings, of stagnant perceptions, and of vain endeavours, are from a source which claimed in the days of the past to know the philosophy of man's being, &c., and to unfold it beyond contradiction! Had they emanated from a source where no Mahatmic claims were paramount, where no "secret doctrines" were unfolded and expounded, they might have been in keeping with consistency. Nevertheless we are glad to receive them, because they declare that a prominent Theosophist (? leader and teacher), being unable to satisfy himself and to fathom the philosophy of man's being from a Mahatmic and Theosophic standpoint, has been looking around, but in vain, for an expression from the

spiritual planes that shall satisfy his aspirations. Had he looked within, in accordance with that initiation, the very essence of every Occult Brotherhood with a material base either in the Orient or in the Occident, he would have been better instructed and more brilliantly illumined.

If we know anything of our own constitution, after being trained in the mystic art from birth, and more than thirty years' Initiation of Occult Brotherhoods with material bases in both East and West, we are bound to declare that no true Initiate would attempt, at the present, to unfold on the material plane the philosophy of man's being, by the illumination of his own unfoldment, until, like the gardener, he has cleared the ground of stagnant weeds and dark morass, before sowing his seeds. And we may rest assured that in keeping with that great law of evolution and unfoldment (illumination) the seeds will be sown, and they will be of a quality not partaking of the husks of the mighty past, but of the present and of the future. Beyond, and deeper than, the planes which the Spiritual Egos traverse, is a world, or phase of Being, of greater scope and greater illumination, and only those who sound its depths, and traverse its planes, can solve the problems of life, and the purpose of Being.

From the foundation of the Theosophical Society we have been *en rapport* with its leaders, in various ways, and in various forms, both as friend and foe—just as necessity required. And we have no alternative, as a Spiritualist pure and simple, but to return the recoil to Mr. Burrows that we have traversed in vain for years in the fields of Theosophy (evidently like himself) and found nothing worthy of consideration or that was in keeping with our own unfoldment, initiation, and illumination.

We did, however, in the early days, find the following pregnant remarks published by Colonel Olcott, in the "Medium and Daybreak," of September 3rd, 1875, p. 572. And we have never lost sight of them and their great importance since their publication; neither have we overlooked the gross material they have unknowingly broken up by their glamour, and their delusion. Listen! to the foundation of Theosophy:—

But while I was preparing my book for the press, I took time to consult the ancient volumes in one of the best of our public libraries, in the hope that what I had vainly sought in modern Spiritualistic literature, I might find in those masters of Occultism who had lighted their torches at the sacred fire on Hindoo, Chaldean, and Egyptian altars. Imagine my surprise and joy to discover all I desired, and more than I dared expect. I found not only every modern phenomenon of our circles described, but its rationale also.

Lotos Club, 2, Irving-place.
August 8th, 1875.

H. S. OLCOTT.

And we have been fully cognisant of the fact for many years, that the philosophy of man's being as put forward by the Theosophical Society as *living* Mahatmic Inspirations—suitable to the needs of the hour—was a delusion and a snare, as the following quotation from a letter recently written to us by William Emmet Coleman will show:—

Your documents seem to embody some new facts, and I should like to include all available data of a reliable nature in my forthcoming work. In it I shall show the books from which the doctrines of Theosophy were taken. I have traced them to their source, and will give proof in detail. I have also discovered over two thousand passages in "Isis Unveiled" copied from other books without credit, and complete lists thereof, giving page, &c., will be in my work.

Chief Quartermaster's Office, WILLIAM EMMET COLEMAN.
San Francisco, Cal.

And behind these simple documentary facts there is much to unfold.

A. D. BATHELL.

THE LONDON SPIRITUALIST ALLIANCE.

2, DUKE-STREET, ADELPHI, W.C.

This Society of Spiritualists, founded for the purpose, primarily, of uniting those who share a common faith, and then of giving information respecting that faith to those who seek for it, occupies Chambers at the above address. There will be found an extensive Library of works especially attractive to Spiritualists, the various Journals of Spiritualism published in this and other countries; and opportunities of converse with friends like-minded. The Alliance holds periodical meetings at which papers on interesting phases of the subject are read, and discussion is invited. Donations solicited.

Minimum Annual Subscription of Members and Associates, One Guinea, payable in advance, and on the 1st January in each year. Further particulars may be obtained from B. D. GODFREY, Librarian, on the premises.

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

SHEFFIELD PSYCHOLOGICAL INSTITUTE.—The annual conversation and ball will be held at Cutlers' Hall on Monday, March 13th.

KEIGHLEY.—Mr. J. J. Morse has been giving trance addresses and lectures in the Spiritual Temple in this town. The lecture on Monday, February 20th, was on "The Social and Political Signs of the Times."

THE SPIRITUAL ATHENÆUM, 22, FERMOY-ROAD, WESTBOURNE PARK, W.—A discourse on "Spiritualism" was given on Sunday to a good audience, followed by spiritual manifestations. An able contributor to "LIGHT" attended the séance on Friday evening, and expressed himself as highly pleased with the general tone of the meeting.—HORATIO HUNT, 22, Fermoyn-road, W.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Service each Sunday at 7 p.m. Speaker for Sunday, March 5th, W. J. Reynolds, Ph.D. Subject, "Spiritualism up to Date." The Committee tender their thanks to the speakers for their services during February.—J. A., for Sec.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last Mr. Humphreys gave us an instructive lecture upon "Spiritual Symbols," to the evident delight of all present. Mr. W. Goddard followed with good clairvoyant descriptions, all being recognised. Sunday next, at 7 p.m., Mr. J. Hector Bangs; Tuesday, at 8 p.m., séance, Mrs. Mason. At 58, Tavistock-crescent, Westbourne Park, on Saturday, at 8 p.m., Mrs. Mason.—J. H. B., Hon. Sec.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Thursday the guides of Mrs. Bliss gave clairvoyant descriptions. Many strangers were present, most of whom received messages from departed friends whom they recognised. On Sunday we had the pleasure of hearing the guides of Mr. J. A. Butcher address the meeting on "Spiritualism: Its Teachings and Influences." On Sunday next the Rev. A. Smith will occupy the platform at 7 p.m., the subject being, "The Two Kingdoms." Tuesday, March 7th, Social meeting and refreshments; tickets 6d. each. Thursday, March 9th, at 8 p.m., Séance.—J. B., Secretary.

SOUTH LONDON SPIRITUALIST SOCIETY, 311, CAMBERWELL NEW-ROAD, S.E.—Sunday next, Circle at 11.30 a.m.; Lyceum at 3 p.m.; and at 7 p.m. address by Mr. Long on "Spiritualism—Faith, Fact, Fraud, or Folly?" Good Friday, March 31st. Anniversary of Modern Spiritualism; tea and social festival at 5.30 p.m.; tickets 9d. each; early application for tickets will be necessary as the number is limited. On Sunday last Mr. Long gave a very able address on Prayer. The audience asked for the address to be repeated on a future Sunday not far distant, as they were really very greatly interested in it.—J. PERRY, Assistant-Secretary.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—On Sunday last Mr. Percy Smyth lectured on "Spiritualism: its Toleration." Spiritualists, he said, were quite satisfied, after an impartial, patient, and scientific investigation, of the genuineness of the facts of Spiritualism, and it ill became them to be impatient and intolerant to those whose investigations had not extended so far, or whose interpretation of those facts differed somewhat from that of the generality of Spiritualists. If anyone could afford to be generous to opponents it was the man who had no creed to fetter him and no theories to thwart him. March 5th, at 11 a.m., Mr. F. B. Dale, "Father Clark on Spiritualism"; at 7 p.m., Miss Rowan Vincent on "Re-incarnation"; Friday, March 10th, at 8 p.m., Reunion of members and friends; March 12th, Mr. J. J. Morse; see bills.—E. HUNT.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. Palmer, 3101, North Broad-street, Philadelphia; Australia, Mr. Webster, 5, Peckville-street North, Melbourne; Canada, Mr. Woodstock, "Water-niche," Brookville; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlosaur, 65, Königgrätzer Str., Berlin, S.W.; Holland, F. W. H. Van Straaten, Apeldoorn, Middellaan, 682; India, Mr. Thomas Hatton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Ade, Christiania; England, J. Allen, Hon. Sec., 14, Berkley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne. The Manor Park branch will hold the following meetings at 14, Berkley-terrace, White Post-lane:—Sunday, at 11 a.m., students' meeting; and the last Sunday in each month, at 7 p.m., inquirers' meeting. Friday, at 7.30 p.m., for Spiritualists only, "The Study of Spiritualism." And at 1, Winifred-road, Tuesday, at 7.30 p.m., inquirers' meeting. Also the first Sunday in each month, at 7 p.m., inquirers' meeting.

BIBLIOGRAPHY OF SPIRITUALISM.

COMPILED BY THE EDITOR OF "LIGHT."

[The books herein enumerated represent the chief forms of thought respecting Spiritualism and kindred subjects. In recommending them for perusal I do not necessarily endorse the views set forth in them, as is apparent, indeed, from the obvious fact that these are heterogeneous and in some cases inconsistent. I say only that it is well to hear all sides, and that these books present the opinions of thoughtful persons in various times on various phases of a great subject. It is needless to add that I have attempted no classification. The order in which works are mentioned is purely arbitrary, nor do I pretend that my list is complete. I should have been glad to specify price and publisher in each case, but space does not permit. Enquirers can obtain all information by applying to the office of "LIGHT."]

Footfalls on the Boundary of Another World. R. DALE OWEN. 1860.

The Debateable Land between This World and the Next. R. DALE OWEN. 1871.
[Two charming books, many years old, but always fresh and new.]

Spiritualism in the Light of Modern Science. W. CROOKES, F.R.S.
[Science on Spiritualism: facts and no theories.]

Miracles and Modern Spiritualism. } A. RUSSEL WALLACE, D.C.L., LL.D.
A Defence of Spiritualism. }
Darwinism. }

Able and very cogent treatises, suitable for those who are making acquaintance with Spiritualism. The chapter on the moral and intellectual nature of man in the last-named book especially noteworthy.]

Experimental Investigations of the Spiritual Manifestations. PROFESSOR HARE.
[One of the earliest scientific works by the celebrated American Chemist.]

On Spiritualism. JUDGE EDMONDS and DR. DEXTER. With an Appendix by SENATOR TALLMADGE. 2 vols.
[A source book, giving the experiences of Judge Edmonds, chiefly through his own mediumship and that of his daughter.]

Letters and Tracts on Spiritualism. JUDGE EDMONDS.
[A collection of tracts and discourses on some psychical problems, such as trance-speaking in various tongues, spirit-communication, intercourse with the spirits of the living, healing mediumship, &c., &c. Very suggestive, based on personal home experience, chiefly through the mediumship of his daughter, Laura Edmonds.]

ZOLLNER'S Transcendental Physics. Translated by C. C. MASSEY.
[A record of personal investigation adapted to the scientific mind that is not afraid of metaphysics.]

Philosophy of Mysticism. CARL DU PREL. Translated by C. C. MASSEY.
[A very instructive and suggestive book to a student.]

Miracles Past and Present. WM. MOUNTFORD.
[A contribution to the study of ancient and modern miracles.]

From Matter to Spirit. MRS. DE MORGAN.
[An early work, strongly to be recommended: with a most valuable preface by the late PROFESSOR DE MORGAN.]

Planchette. EPES SARGENT.
[Perhaps the best book to be read first of all by a student.]

Scientific Basis of Spiritualism. EPES SARGENT.
[Sargent's last and most elaborate work. All he says is worth attention.]

Spirit Teachings. "M.A. (OXON.)"
[Personal evidence through automatic writing bearing on identity, and an argument.]

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[Out of print now. An attempt to prove that the claim made by communicating spirits that they have once lived on this earth is borne out by facts.]

Psychography 2nd Edition). "M.A. (OXON.)"
[A record of phenomena of what is sometimes called "Independent writing," occurring in the presence of Slade, Eglington, &c.]

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[A third edition of *Psychography*.]

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[Spiritualism from a religious point of view.]

Identity of Primitive Christianity and Modern Spiritualism. EUGENE CROWELL, M.D.
[From a religious standpoint; compare with *Higher Aspects of Spiritualism*.]

Spirit Workers in the Home Circle. MORELL THEOBALD.
[A record of home experiences during many years with several mediums, some being children of the family, and all non-professional.]

Homes and Work in the Future Life. F. J. THEOBALD.
[Spirit-messages: evidence of communion with the unseen world; hints on mediumship.]

Our Homes and our Employment Hereafter. J. M. PEEBLES.
[What a hundred spirits profess to say as to their dwelling-places.]

The Spiritual Pilgrim. Biography of Dr. PEEBLES.
[My name is Pilgrim: my religion is I. we.]

Heaven Revised. MRS. E. B. DUFFEY.
[A narrative of personal experiences after death. 190 pp. Worthy attention.]

Evenings at Home in Spiritual Séance. } MISS HOUGHTON.
(First and second series)
Chronicles of Spirit Photography. }

[A personal record of twenty-one years' mediumship, and an account of Hudson's spirit-photographs.]

Phantasms of the Living. (Society for Psychical Research.) E. GURNEY F. W. H. MYERS, and F. PODMORE.

[Discussions and evidence respecting thought-transference, telepathy, &c., and much evidence of apparitions at or about the time of death. Not written from the Spiritualist point of view.]

Hints on the Evidences of Spiritualism. "M.P."

[A brief logical argument. "An application to Spiritualism of the arguments vulgarly held to be conclusive in the case of dogmatic Christianity."]

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[Vol. I. contains facts in the life of a remarkable medium.]

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[An account of a very strange life, with records of facts, and abundant testimony from well-known persons.]

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[A continued record of psychical phenomena, with plentiful testimony.]

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[A history of Spiritualism in its earliest home and during its first two decades.]

Nineteenth Century Miracles. EMMA HARDINGE-BRITTEN.

[A record of the phenomena of Spiritualism in modern days.]

Art Magic; or, Mundane, Sub-Mundane, and Super-Mundane Spiritism. Edited by MRS. EMMA HARDINGE-BRITTEN.

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[Two weird books dealing with Occultism and Magic.]

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[Seven years of investigation.]

Pioneers of the Spiritual Reformation. MRS. HOWITT WATTS.

[Dr. Justus Kerner and William Howitt. By one of the best writers on Spiritualism.]

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What am I? SERJEANT COX.

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 Theosophist. Very interesting.]
- Esoteric Buddhism.* A. P. SINNETT.
 [An exposition of the Wisdom-religion of the East.]
- The Purpose of Theosophy.* MRS. A. P. SINNETT.
 [A popular setting-forth of the chief tenets of Theosophy.]
- People from the Other World.* COLONEL OLCOTT.
 [A personal narrative of experience in the physical phenomena of
 Spiritualism, principally Materialisation, with the celebrated
 Eddy mediums.]
- Posthumous Humanity.* Translated by COL. OLCOTT from the French
 of M. D'ASSIER.
 [With an Appendix showing the popular beliefs in India respecting
 apparitions, &c.]
- Man: Fragments of Forgotten History.* By two Chelas.
 [Theosophical in its point of view.]
- The Idyll of the White Lotus.* By M. C.
 [A little work of great beauty.]
- Light on the Path.* By M. C.
 [A Theosophical work of a devotional character.]
- Through the Gates of Gold.* By MABEL COLLINS.
 [Mystical and beautiful.]
- A Little Pilgrim in the Unseen.* By MRS. OLIPHANT. And its sequel.
Old Lady Mary.
 [Two very charming books.]
- The Land of Darkness.*
 [Allegorical, and similar in style to the two preceding books.]
- Aurora: A Medley of Verse.* ALARIC ALFRED AND ANNA MARY
 HOWITT-WATTS.
 [Poems of a deeply spiritual nature, and of great beauty.]
- Beyond the Sunrise.*
 ["Observations by two travellers." A narrative of psychical ex-
 perience cast in a very readable form.]
- Addresses delivered before the London Spiritualist Alliance between 1884
 and 1888.*
 [By the PRESIDENT, MR. ALARIC A. WATTS, MAJOR-GENERAL DRAYSON,
 MR. C. E. CASSAL, MR. J. PAGE HOPPS, MRS. DE MORGAN,
 MR. C. C. MASSEY, &c.]
- Psychic Studies: Spiritual Science and "The Higher Aspects of
 Spiritualism."* ALBERT MORTON. (San Francisco.)
 [Deals simply and plainly with some aspects of the higher Spiritualism.]
- Proceedings of the Society for Psychical Research.*
 [Very important to the student of the innate powers of the spirit in
 man.]
- London Dialectical Society's Report on Spiritualism.*
 [Worth study, perhaps, in connection with the *Seybert Commission's*
Report.]
- Man and His Relations.* S. B. BRITTAN, M.D.
 [The influence of mind on body; the relation of the faculties to the
 organs and to objects and phenomena in the external world.]
- Manual of Psychometry.* J. RODES BUCHANAN, M.D.
 [A valuable guide to the use of a psychical gift at present little under-
 stood.]
- Spirit Drawings.* W. M. WILKINSON.
 [A personal narrative of remarkable phenomena observed by the writer
 in his own home.]
- Other World Order.* WILLIAM WHITE.
 [Swedenborgian in complexion.]
- The Other World; or, Glimpses of the Supernatural; and
 More Glimpses of the World Unseen.* Both by F. G. LEE, Vicar of
 All Saints, Lambeth.
 [Ghostly records compiled and collected by an Anglo-Catholic Church-
 man]
- Spiritua Magazine.* 1860-1877.
 [A store-house of argument and fact.]

- Psychological Review.* April, 1878, to Dec., 1882.
Human Nature. 1867-1877.
 [Many interesting reviews and papers are contained in some volumes.]
- The Spiritualist Newspaper.* 1869 to 1881.
 [A full record of facts during those years, with much philosophical
 disquisition.]
- Works of ANDREW JACKSON DAVIS.*
 [Experiences and revelations of a remarkable seer.]
- Works of THOMAS LAKE HARRIS.*
 [Mystical.]
- Works of ALLAN KARDEC.*
 [Re-incarnationist.]
- Works of SWEDENBORG.*
 [Mystical and Philosophical, and very illuminative.]

The following Works on Mesmerism, &c., are worth
 reading:—

- The Zoist.* March, 1843, to January, 1856.
 [A magazine with much information on Mesmerism, all of which is
 now fully accepted. Of historic interest.]
- Researches in Magnetism, Electricity, &c., &c.* BARON REICHENBACH.
Practical Instructions in the Science and Art of Organic Magnetism.
 MRS. C. LEIGH HUNT WALLACE.
- Notes and Studies in the Philosophy of Animal Magnetism.* DR.
 ASHBURNER.
- Animal Magnetism.* DR. WM. GREGORY.
- Animal Magnetism.* DR. LER.
 [These are old books and said to be out of date. Sometimes it is
 instructive to read what the old ones knew.]
- Mesmerism, with Hints for Beginners.* CAPTAIN JAMES.
- Statuolism.* W. BAKER FAHNESTOCK, M.D.
- Animal Magnetism.* BINET and FÉRÉ. 1888.
 [A recent work embodying results of research at Paris under the
 direction of Dr. Charcot.]
- Hypnotism.* DR. ALBERT MOLL. 1890.
 [From the German. A readable and popular exposition.]
- Suggestive Therapeutics.* DR. H. BERNHEIM. 1889. Translated by
 DR. C. A. HERTER, New York.
 [Interesting and important.]
- Somnolism and Psychism.* J. W. HADDOCK. 1849.
- Psycho-Therapeutics.* C. LLOYD TUCKEY, M.D.
 Hypnotism as a healing agent.]
- Animal Magnetism.* DR. HEIDENHA. Translated by L. C. WOOL-
 DRIDGE and Prefaced by G. J. ROMANES, F.R.S.
- Spiritualism and Nervous Derangement.* DR. W. A. HAMMOND.
 [Two books which are put forth to say what can be said against
 Spiritualism: the latter from the point of view of a "Professor" of
 diseases of the mind and nervous system.]

The following are standard works on Animal Magnetism
 Mesmerism and Hypnotism. They are named for the
 convenience of the student:—

- BOISMONT (A. BRIÈRE DE, M.D.).—*History of Dreams, Visions
 Apparitions, Ecstasy, Magnetism and Somnambulism.* [First
 American, from second Paris edition. 1855.]
- BRAID'S *Neurypnology; or the Rationale of Nervous Sleep.* 1843.
- ELLIOTSON (JOHN, M.D., F.R.S.).—*Surgical Operations in the Mesmeric
 State and Mesmerism in India.*
- ESDAILE (JAMES, M.D.).—*Mesmerism in India. The Introduction of
 Mesmerism with Sanction of Government into the Public Hospitals of
 India. Natural and Mesmeric Clairvoyance.*
- GREATBAC (VALENTINE).—*Account of Strange Cures.* 1666.
- BERNHEIM (PROFESSOR H.).—*De la Suggestion dans l'Etat Hypnotique,*
 [Also other works on Hypnotic Suggestion.]
- DE PUYSGUR.—*Du Magnétisme Animal.* [And various other works on
 the same subject.]
- DU POTET.—*Manuel de l'Etudiant Magnétiseur.*
- LIÈREBAULT (DR. A. A.).—*Du Sommeil et des Etats Analogues.*
- LIÈGOIS (JULES).—*De la Suggestion Hypnotique dans ses Rapports avec
 le Droit Civil et le Droit Criminel.*
- RICHTER (PAUL).—*Etudes Cliniques sur la Grande Hystérie.*
- TESTE (ALPHONSE, M.D.).—*Le Magnétisme Animal Expliqué.*

The chief periodicals devoted to the subject are:—

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| <i>Light</i> (London). | <i>The Theosophist</i> (Madras). |
| <i>Medium and Daybreak</i> (London). | <i>Lucifer</i> (London). |
| <i>The Unseen Universe</i> (Manchester) | <i>The Path</i> (New York). |
| monthly. | <i>The Sphinx</i> (Leipzig). |
| <i>Two Worlds</i> (Manchester). | <i>La Revue Spirit</i> (Paris). |
| <i>Religio - Philosophical Journal</i> | <i>Le Spiritisme</i> (Paris). |
| (Chicago). | <i>Le Messager</i> (Liège). |
| <i>Banner of Light</i> (Boston). | <i>La Chaine Magnétique</i> (Paris). |
| <i>Golden Way</i> (San Francisco). | <i>L'Aurore</i> (Paris). |
| <i>Harbinger of Light</i> (Melbourne). | <i>La Vie Posthume</i> (Marseilles). |
| <i>Carrier Dove</i> (San Francisco). | <i>Psychische Studien</i> (Leipzig). |
| <i>World's Advance Thought</i> (Port-
land, Oregon). | <i>Reformador</i> (Rio de Janeiro). |
| | <i>Constancia</i> (Buenos Ayres). |

There are also some dozens of less important journals.